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THE  
C A S E  
O F

*Mary Katherine Cadiere,*

Against the JESUITE

*Father John Baptist Girard.*

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Printed and Sold by J. Cribb, at the London Gazette,  
Charing-Cross. 1731.

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THE  
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O F  
*Mary Katherine Cadiere,*  
Against the JESUITE  
Father John Baptist Girard:

W H E R E I N

He is accused of having seduced her by an abominable *Quietism*, into the most *Criminal Excesses* of *Lewdness*; and is also charged, by his said Fair Votary *Mary Katherine Cadiere*, with *Inchantment*, *Rape*, *Spiritual Incest*, *Abortion* and *Sobonation of Witnesses*.

To which is Subjoyn'd,

A true State of the CASES of the famous *Guiol*, *La Gravier*, *La Baterelle*, *L'Allemande*, *La Reboul*, and *La Laugier*, six other Fair Votaries, whom he is likewise charged with *deluding*, under the *Veil of the biggest Mystical Devotion*.

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L O N D O N :

Printed for the Proprietor, and sold by *J. Cribbey*, at the *London Gazette*, *Charing-Cross*; and by the Book-sellers and Pamphlet-sellers of *London* and *Westminster*. 1731. Price One Shilling.

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TO THE  
**READER.**

**H**E Priests and Jesuits are a People vow'd to Chastity, but have little Regard to that shining Quality. Their Virtues and Honesty are as little known as practis'd. It is certain they are the original Cause of all the Mischiefs that happen in publick Places. This Discourse to an English Reader

vi To the Reader.

lick or private Life, so their Corruptions and wicked Practices are many, as may be seen in the following Pages, thro' the base and sacrilegious Actions of that Jesuit, Father John Baptist GIRARD.

It was very well remarked by Monsieur Chaudon, Mademoiselle Cadiere's Advocate, in his Arguments to the Parliament, wherein he says, If the Defendant's Crimes go unpunished, what will become of Religion? What will become of the Sacraments? What will become of the Publick? The Sacraments will hereafter be prophaned by Corrupt Confessors with Impunity: Those Fountains of Grace and Salvation

vation will in such Hands become Fountains of Sin and Damnation; and that Ministry of Purity, a Ministry of Iniquity: They will lay Baits for the Innocent; and when our Wives and Daughters apply to them upon the Faith of Religion, instead of conducting them in the Paths of Virtue, they will debauch them, and lead them into all manner of Vice. The Court knows all the Consequences of this Affair, and how greatly it deserves their Attention.

*This Speech, I think, ought to be writ in Letters of Gold. Now for that Point wherein Mademoiselle Cadiere is accused of a Plot of Defamation against*

viii To the Reader.

against Father Girard. That was an ill manag'd Design in the Confessor, for it convicted self, for if she had any such Intent, why did she declare to Father Nicholas all that pass'd between her and her former Confessor; and besides, was not her Confession such as carry'd with it a true Resemblance of Innocence, why then should she be stigmatiz'd with the Name of a Plotter.

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THE  
Plot to Defame  
Ames

# FACTUM

FOR

*Mary Katherine CADIERE*,  
Against the JESUITES

Father John Baptift GIRARD.

**M**ARY Katherine CADIERE, Daughter of Monsieur Joseph CADIERE, Merchant of the City of Toulon, and of Elizabeth POMER, was born the 12th of November, 1709. Her Father died when she was young, and left his Widow with three Sons and this Daughter, and a very good Estate. The Widow took a commendable Care to bring up her Children in a virtuous Way. The chief Directors of her Conscience were Messire Girard, Cure of the Cathedral Church of Toulon, a Man highly esteemed for his Merit and Virtue; and Messire d' OULONNE, Vicar of the Parish of St. Lewis. Under their Direction after a short Course of Study, this

this young Lady was an Example of Virtue, and had such a Relish for Piety, that she refused several very advantagous Matches. All this is notorious, and has been proved in the Course of the Proceedings; and at the Age of 18, she had an *Holy Simplicity*, and an *Innocence of Manners*.

Such was *Mary Katherine Cadiere*, when Father *John Baptist Girard* the Jesuite arrived at *Toulon*, in *April, 1728*, in the Quality of *Rector* of the Royal Seminary of the Chaplains to the Navy. The Reputation he had gained at *Aix*, by his Eloquence in the Pulpit, and by his Direction; and that *Air of Modesty, Austerity and Mortification*, so visible in his Face and Actions, soon drew to him a great Number of Penitents, and among the rest, *Mary Katherine Cadiere*, and what very much contributed thereto, was, that *Messire d'Oulonne*, who was then her Confessor, having a great deal of Business upon his Hands, she could not go to Confession so often as she would.

This young Lady was under Father *Girard's* Direction two Years an a half. The first Year produced nothing extraordinary, only she observed, that he was inquisitive about the Circumstances of her and her Family, and she perceived some out-of-the-way Regards, which she then attributed to the Charity of his Direction: But the Consequence has shewn, that they proceeded from some other Cause. This Confessor often told

told her in the Chair, That the gracious God required something more of her ; that he had great Designs upon her : that she ought to resign herself up to God : and sometimes he added, Will you not resign yourself up to me ? This pious Outside of the Confessor, and the Simplicity of the Penitent, prevented her discovering the Poison that was concealed under his Words.

After about a Years Expiration, being one Day with Father Girard in his Parlour, he kindly reproached his Penitent for not tending for him in a Fit of Sickness, and then said to her, What, will not you resign yourself up to me for once ? After which, stooping and putting his Mouth near to hers, he blew upon her, which made such an Impression upon the young Lady, that immediately she found herself transported with the Love of him, and cried out, I will resign myself up to you. The Confessor replied, I am over-joy'd to find you in such a Disposition, and so they went by Consent into the Confessionary, where he cultivated the Sentiments he had then sown in the Heart of his Penitent ; and here began his *Enchantment* and *Criminal Liberties* ; hear it was he ordered her to receive the Sacrament every Day in different Churches ; foretold her that she would soon have frequent Visions ; and charged her to give him an Account every Day of the State she found herself in.

Mademoiselle

Mademoiselle *Cadiere* punctually observed all her Confessor's Orders: She received the Communion every Day in different Churches: A little after she had frequent Ecstasies and Visions: At the same Time she fell into a terrible Impossibility of praying. She went every Day to give Father *Girard* the History of all her Visions, and other Affections of her Soul; and it was in these long and frequent Visits, that the amorous Je-suite found Opportunities of speaking the Language and Business of his Heart, which he took care to wrap up in Terms consecrated to Piety and Devotion.

The fair Penitent acquainting her Confessor in the Chair, with her Uneasiness that she could no longer make use of Vocal Prayer, and with the violent Love with which she found herself transported for him, he gave her Courage and Consolation as to both those Complaints. *Prayer*, said he, *is the Means of coming to God*; but when once we are there, and united to him, *it is no longer necessary*. *The Love you have for me*, added he, *ought to give you no Uneasiness*; *it is the Pleasure of our good God that we two should be united*. *I carry you in my Bosom and in my Heart*: *You are hereafter one with me*: *You are the Soul of my Soul*. However he endeavoured to conceal his sacrilegious and incestuous Flame, by telling her, *Let us love in the Sacred Heart of Jesus*. And in the Chair of Confession, he would often make her

her come to him, and he then blew upon her, which doubled her Flame, and bewitched the Heart and Soul of that unhappy Penitent.

The Jesuite grew more and more enamoured of his Votary, insomuch that he was tired of his fruitless Thoughts, and resolved to find some Means of reducing them to Practice. Nor was it long before he had an Opportunity. Mademoiselle Cadiere had a Vision, wherein she saw a Soul in the State of mortal Sin, and heard a Voice, which told her; *That if she had a mind to deliver it, she must be content to be possessed for one Year.* She communicated this to Father Girard, who was not at all surprized at it; and how should he, when he was the Author of it. As soon as this was done, he made her repeat after him a Sort of Formulary to this Effect: *I accept, I submit, I surrender myself to do, and suffer all that is required of me, oh Lord God! by this thy Minister and Servant.*

These Fits of Possession soon obliged Mademoiselle Cadiere to keep her Chamber almost constantly, and furnished her Confessor with Opportunities of going frequently to make her Visits alone. These Visits began in December 1729, and ended in June 1730, when he thought fit to send her to the Convent of S. Clare at Ollioules, in the Manner and for the Reasons which are mentioned hereafter.

When

When Father Girard was locked up in her Chamber, and her Fits of Extacy or Possession took away her Senses, he improved those Moments to satisfy his Brutal Appetites, and to commit the most infamous Criminal Lewdness upon his Penitent, so that when she came to herself, she often found herself in indecent Postures, and her Confessor by her, with evident Tokens of the Perpetration of his Villany : And whenever these Circumstances, or the Criminal Liberties he took with her, forced her to declare to him her Doubts, his Answer was, *That his good God would have it so* : Abominable Language in the Mouth of a Confessor, and worthy of all the *Anathema's* of the Church ! If at any Time she told *Le Guiol*, Father Girard's Confidant, what he did to her, she would laugh at her, and tell her she must be very weak to think there was any Harm in that.

This Penitent told *Le Laugier*, *Le Reboul*, *Le Batarelle*, *Le Gravier*, and *L'Allemande*, Father Girard's other Penitents, all that had passed between her Confessor and herself, and they assured her they had been all in the same Emotions and Extacies ; and that Father Girard told them that those Extacies and Emotions were the *Works of his good God* ; and that he had at all Times opposed their Reasons with Morals so full of artifice, that he rendered all their Efforts useless. All this was fully prov'd in Court.

Father

Father Girard would often pray very devoutly both before and after enjoying his fair Penitent ; and sometimes he made use of the following Words : *Oh ! ever glorious God, I here offer thee my Virginity, and my Person, to be taken Possession of by this thy Minister and Servant.* This Prayer he ordered her to say after him, which she did innocent Simplicity punctually did.

Father Girard had foretold Mademoiselle Cadiere, that upon such a Day she should be carried up into the Air in her Chamber ; nor did he fail to go thither at the Time appointed, to be the single Witness to that Prodigy. He shut himself up with her in her Chamber ; and sitting down before her, the young Lady, who found she was going up into the Air, had a mind to stifle a proud Thought that just then came into her Head, and took hold of the Chair with her Hands to stop her Ascent. Upon which, Father Girard said to her several times, *Resign your self up, and abandon your self to that Spirit which nites, and which is the Spirit of God* ; but she refusing to comply, he flew into a Passion, and immediately went away. Soon after he was gone, came *Le Guiol* to rule at Mademoiselle Cadiere for not pursuing her Confessor's Advice, and persuaded her to excuse it to him in the best manner she could.

The first time afterwards that the poor young Lady went to Confession, Father Girard was not backward in convincing her of the

the Enormity of the Crime she had committed; and that in order to expiate it, he would come to her Chamber the next day to enjoin her a Penance suitable to the Nature of her Sin. He went accordingly, and having locked her Chamber Door as usual, he made her Kneel before him, and holding the Discipline [a sort of a Scourge used in Monasteries] in his Hand, says he to her, *The Justice of God requires of you, that since you have refused to be clothed with his Gifts, you must be stript quite naked.* You deserve to have the whole World Witnesses to this; but it has pleased God that none but this Wall, and I, that cannot speak, shall be Witness to it: But first of all swear Fidelity to me, that you will keep this an inviolable Secret: For if you should open your Mouth of it, my Child, you will ruin me. Ignorant as she was of his Design, she promised him Secrecy: Whereupon he ordered her to get upon her Bed, and clapping a Cushion under her Elbows to raise her up a little, he gave her several Lashes with the Discipline; after which, he kiss'd the Place he had scourged, and then making her get of the Bed, and kneel before him again, he told her, *That she gracious God was not satisfied, but she must strip herself naked before him:* But this putting her into a Fright, she screamed out, and fainted away. No sooner did she come to herself, but he made her undress herself to her Shift, and then embraced her. And when she was out of

of her Trance, she ask'd him the Cause of those Fervencies, to which he reply'd, *That they were new kinds of Martyrdoms which his good God had order'd.*

In short, Father *Girard* exercised such an absolute Mastery in his Penitent's Chamber, that one day when she was in Bed, meeting with her Brother a *Dominican* there, he immediately, and without Ceremony, took him by the Hand, put him out of the Chamber, and shut the Door upon him; of which when he complain'd to his Mother, she was so prejudiced in Father *Girard*'s Favour, whom she look'd upon as her Daughter's Sanctifier, that she bid him hold his Tongue, and get out of her House.

These frequent Visits, which the amorous Confessor made to his Votary, from the Month of *December 1729*, occasioned in Time the Cessation of some Negative Symptoms in the fair Lady for two or three Months. Upon this, Father *Girard* was terribly frighted, but however, he persuad'd her, *that her Blood was on fire*, and that in order to bring it to its due Temper again, she must drink a Porringer of Water for eight Days successively, into which he would put a little Refreshing Powder. She knowing nothing of the Matter, answered him, *that she would do any thing he would have her*; and thus that charitable Confessor went every Day into the Kitchin for a Porringer of Water, which he would not suffer

the Maid, no nor Mademoiselle *Cadiere*'s Mother herself to touch ; and when he had put his Powder into it, he made her take it. Having continued this Course for the Space of eight Days, it occasioned a very great Loss of Blood, and at last she voided a Lump of Flesh; upon which Father *Girard* took the Pot twice to the Window, to see what it was, and when Mademoiselle *Cadiere* bid the Maid throw it out of the Window, he flew into a Sort of a Passion with her, for trusting the Maid with so great a Secret, and cried out, *That is Imprudence !*

This having extreamly weakned the young *Cadiere*, her Mother would fain have sent for the Physicians and Surgeons to know what ailed her, but Father *Girard* dissuaded her from it, telling her, that her Daughter's Meledy proceeded from *Above*, and the Physicians had nothing to do with it, for he well knew they would have discovered the Mistery : And whether it was to prevent any Visit from Gentlemen of the Faculty, or with other Views, he persuaded his Penitent to go and make herself a *Nun* in the Convent of *S. Clare* at *Ollioules*, and that without her Mother's Knowledge : Upon which Account he wrote a Letter, dated the 22d of *May*, to the Lady *Abbess* of that Convent ; the Substance of which was as follows.

MADAM,

ON THE  
M A D A M,

FOR these two Years past, when the Divine Providence first sent me to Toulon, it has put into my Hands the Conduct of a Soul, which it now calls to your Community, and for whom I beg a Place of you. 'Tis Mary Katherine Cadiere, who is a little known to you, as I have heard her say, and therefore I shall not say any Thing in particular of her Parts, Humour, or Virtue. I shall only assure you, that she is not a common Soul, and that our Lord has a singular Predelection for her. Her Health will be as it pleases God, in order to accomplish all his Designs upon that Gentlewoman in your House: But I will be answerable to you for the Goodness and Solidity of her Vocation, because I have incontestable Proofs of it. You will do the Girl a great Favour, in admitting her into your House: At the same Time I am perswaded that God can hardly do your House a greater Benefit in this respect, than by granting you, and sending you such a Subject. You will easily know this in a little while. I intreat you, absolutely to keep Secret, with regard to your Community, what I have the Honour to write to you, because 'tis great odds but this Design will take Air, and if once it reaches her Mother's Ears, she and her other Relations will do all that they can to keep her at Home, though I know that when once she is gone, they will submit to the most Holy will of God. I expect your Answer immediately; and I promise myself from your Piety, Zeal, and Prudence, that it will be favourable. I have the Honour to be, with a profound Respect,

Madam,

Your most humble,  
and most obedient Servant.

GIRARD, Rector of the Jesuites.

The Lady *Abbess*, who was not unacquainted with the young *Cadiere's* Vertue, wrote to this Jesuite and Confessor, that she should be very glad to give her a Place ; but that the only Thing that gave her Uneasiness, was, that she had not her Friends Consent. Whereupon Father *Girard*, having the Art of persuading, he in a few Days obtained their Consent, and upon the 6th of June following sent Mademoiselle *Cadiere* to that Convent, with a Letter to the Lady *Abbess*, dated the 5th, and was as follows.

M A D A M ,

*B*ehold the Soul which Jesus Christ has reserved for your Monestry, and which I send you. I willingly resign her into such Hands as yours ; and I return you a thousand Thanks for the Favour you do me in receiving her. She is, by the great Mercy of God, in excellent Dispositions ; but had she not been so, she would soon have acquired them, when she came to live under your Eye, and your Dependance. Your Examples, your Instructions, your Orders, and the Prayers you will have the Goodness to put up for her, will make her such as she ought to be, for the Accomplishment of our Lord's Designs in her Sanctification, and to walk faithfully in the Footsteps of the worthy Nuns, at whose Head the Divine Providence has so wisely placed you.

I dare not ask you, so very soon, the Favour of permitting Mademoiselle *Cadiere* to receive the Holy Communion every Day : Perhaps you will soon know that God will have it so ; and that he does not think her altogether unworthy such a singular Favour : But

I beg, at least, you will be pleased to let her Communicate often. A second Favour, which I take the Liberty of asking you, is, that this Lady may write to me, without having her Letters read; and that she may in like Manner receive my Answers, without their being seen. These Letters on both Sides shall relate to nothing in the World but the Dispositions of her Soul, and the Economy of her inward Part. I shall have the Honour, once within a Fortnight, to come myself, and to assure you of my Gratitude for your Favours, and of the profound Respect, with which I am,

Madam,

Your most humble,

And most obedient Servant,

GIRARD, Jésuite.

When Father Girard was so lavish in these two Letters, of his Encomiums upon Mademoiselle Cadiere, and declared her a Saint, he had two Things in View; one was, to have the Glory of making a Saint, and the other, was an Interest of the Heart, to render his access to his dear Votary the easier, and to prevent the Suspicion of his assiduous Visits: But before he suffers her to go into that Monastery, he capitulates with the Abbess, and bargains that the intercourse of Letters, which were to pass between him and his Penitent, should be a Mystery wherein her Ladyship was to have no concern: And to persuade her to comply with

a Proposal so Contrary to the Rule, he assures her that those Letters should relate to nothing but the Economy of her Salvation. However, that Letter dated the 22d of July proves the Contrary; and if they had contained nothing but what tended to Edification, why should he deprive the *Abbes* of the Sight of them?

Father Girard went very soon to *Ollioules*, to visit his dear *Cadiere*; and the first Question he asked the *Abbes*, in the Presence of Madam de *Lescot*, Mistress of the Novices, put them both to the Blush, and betrayed his Fear, that the Draughts he had given her, had not had the Effect desired.

Mademoiselle *Cadiere* staid in that Convent from the 6th of June 1730, to the 17th of September following; during which Time there was a constant Correspondence by Letters between them; and those he wrote to her, except two or three, which were only to delude her, and treated of nothing but a vain Morality, were not Letters of a Confessor, but rather of a passionate and lascivious Lover.

To prove this material Point, we need only insert here the Substance of his Letter, dated the 22d of July 1730, which was as follows, *viz.*

## To Mademoiselle CADIERE.

**S**EE here, my dear Child, the third Letter in three Days : Endeavour to give me Time. God be praised, it will not be long, perhaps, before I shall not be able to do any Thing but for her to whom I write. This I know, however, that I carry her every where, and that she is always with me, though I talk and act with other Persons.

I render the Almighty a thousand Thanks for the Continuance of his Mercies : In Return for them, my Girl, forget yourself, and suffer any Thing : These two Words comprehend the most sublime Disposition. Don't tell me a Syable of what was recommended to you by my Lord ; we will see one another, let them do or say what they please. He came to Town this Morning, and I have already talked with him about you occasionally : I don't think he will go to Ollioules ; I told him, the Noise it would make, would be vastly inconvenient. I may perhaps find an Opportunity of speaking to him about the Holy Mass. The Great Vicar and Father Sabatier will in all probability make you a Visit on Monday.

This last, after I had talk'd with him, assured me, that he would ask no Questions ; but if by Chance either of them should take it into their Heads to do so, even though it were in the Name of the Bishop, or should desire to see any thing, you need only answer them, that you are strictly forbid to speak or to act. Eat Flesh when you please ; I write so to you. Yes, my dear Child, I have need of Assurance ; you shall not be the Victim of it. Have no Will, and bear no Contradiction : You will obey in every thing, as my little Daughter, who thinks nothing difficult when 'tis her Father that commands.

I have a very great Desire to see you again, and to see every thing : You know that I ask nothing

thing but my own Good ; and 'tis a long time since I have seen nothing but by halves. I shall tire you ; but what if I do ? Don't you likewise tire me ? It is but reasonable that every thing should go by halves : I confide that you will grow wise at last ; and that so many Graces and Counsels will not be thrown away upou you. I am exceeding glad to hear that you like the Father Guardian ; I will recommend him to the good God.

Do not you, on your part, forget my Sick Girl, my Sister, and the other Persons I have recommended to you : Mademoiselle Guiol found you yesterday half-dead ; to-day your Brother tells me you are well to a Miracle. You are inconstant ; it would be worse if you should grow a Glutton, . . . Patience. I want to know whether you forbear Meat ; Time will inform us : Always begin these Days of Abstinence with Maigre ; if it does not go off, or if you bring it up again, eat Meat immediately : Follow this Rule ; we shall didiscover the Holy Will of our Master. If you must go out, it will be a new and a great Grief both to you and to me ; but blessed be our good Master, we shall submit, and be contented what will happen.

Good Night, my dear Child ; can you read my Scrawl ? Depend upon it, this Letter tells you, that you always come after me, and you are in Danger never to overtake me, unles you write to me twice a day. Adieu, my Girl ; pray for your Father, your Brother, your Friend, your Son, and your Servants. Surely here are Titles enow to engage a tender Heart.

As Father Girard knew the Venom that lurked in his amorous and passionate Letters, he had the Caution not singn them ; but here may be plainly seen the subtlety of this Serpent.

Father

Father *Girard* had so bewitched the whole Family of *Cadieres*, and so infatuated them with his pretended Sanctity, and that of his Penitent, that they did not think it possible that any Ill should pass between them: But the Confessor had been so accustomed to be alone with her in her Chamber, that he soon became sensible of the Grate. To get rid of this, he persuaded the Lady *Abbess* to ask Leave for him to confess the young *Cadiere*, and to go into the Convent when she was sick: But lest the Lady *Abbess* should not do this so soon as he could wish, he applied in Person to Father *Camelin*, Provincial of the Observantines, upon which the Monastery of *Clariss* depends; so impatient was he to obtain it.

When the *Abbess* had got him the same Favour, she took Care to acquaint him of it; upon which he sent her the following Letter of Thanks, dated the 26th of June.

MADAM,

*M*Ademoiselle *Caidere* told me the day before yesterday, upon her Return from *Ollioules*, that you had obtain'd Leave for me to confess her Daughter, and to go into the Monastery when she is sick; I return you a thousand Thanks for it, Madam. I called upon the Rev. Father *Camelin* yesterday myself, to desire a Confirmation of your Favour; and he granted it me with a great many Marks of Goodness and Polite-  
ness

neſſ. I have the Honour to let you know it; and you will hereafter better comprehend the great Reasons I had to desire this kind of Singularity, which ſhall never be drawn into Consequence, neither ſhall it any ways break in upon the Order and Regularity of your Houſe. My Compliments to our dear Girard, whom I always heartily recommend to you.

Madam,

Your most humble,

and most obedient Servant,

GIRARD, Jefuite.

The 6th of July, which was the fifth Thursday in that Month, Mademoiselle Cadiere foretold, that ſomething extraordinary would befall her the next day; which excited the Curiosity of all the Nuns that heard her ſay it, and especially of Madam de Rimbaud, a Nun, and Madam de Lescot, Mistress of the Novices, whom Father Girard had charged to write down every thing extraordinary that ſhould happen to his Penitent, to ſerve, ſome time or other, ſaid he, for the Edification of the Publick. The next Morning about Four or Five o'Clock, thofe two Nuns went to Mademoiselle Cadiere's Chamber, and found her immovable in her Bed, with a Bloody Crown round her Head, all her Face covered with Blood like an Ecce Homo, and her Hands alſo dropping Blood.

They

They went and told the *Abbess* what they had seen, who immediately came to see her, as did all the Community, who were so astonished to find her in that Condition, that they look'd upon it as a Miracle of Grace; and besides, they saw Part of a *Host* put into her Mouth, without perceiving the Hand that put it there. The *Abbess* immediately sent a Porter for Father *Girard*; but he was hardly got out of the Convent, when that *Jesuit* came in, without meeting the Porter. They asked him, whether he did not see the Porter; he answered, no; but that in the Morning when he was saying *Mass*, his good God told him what had happened. They told him of *Mademoiselle Cadiere's* Transfiguration, and what she had gone through; he answered, that it was the Finger of God; that they ought to preserve, with the utmost Care, the Water with which they had washed her bloody Face; that it would produce several miraculous Effects; and he added, that *Mademoiselle Cadiere* had already wrote several very great Miracles at *Toulon*.

A Nun then said to this Confessor, Father, we saw her communicate miraculously at the Time of her Transfiguration: He then made Answer, Why, do you think I don't know it, when it was I myself communicated her? How can that be, replied the Nun, when you was at *Toulon*? Upon which, Father *Girard*, in a Sort of a Passion, said,

Don't you know there are such Things as  
Trances ?

As soon as he had done this Discourse  
he entered Mademoiselle Cadiere's Cham-  
ber, who was then just come to herself,  
and he said to her in a toying Manner, *Ab!*  
*you little Glutton, will you always come and*  
*take half your Father's Portion?*

That Morning he was shut up with her  
alone in her Chamber three Hours, *viz.*  
from Nine to Twelve, where he as usual  
satisfy'd his brutal Lust, in a most sacra-  
ligious Manner on his fair Penitent, telling  
her that it was the Will and Direction of  
his good God; and, added he, *my little*  
*dear Soul, I am orsered, by the Holy Jesus,*  
*to inform you, that by these your free Com-*  
*pliances to his Will, that you may be assured*  
*of your Salvation.*

At Noon the Confessor opened the  
Wicket, and left the Door upon the Latch;  
but staid there till four or five o'Clock:  
However, the Lady Abbess, not happening  
to be much edified by that Morning's Work,  
resolved to deny him Entrance for the fu-  
ture; whereby he was again reduced to the  
Restraint of the Grate.

Love is ingenious; it directed his Eyes  
to a small square Place in the Grate, that  
would open, and with a little Knife, that  
he carried about him, he instructed his Pe-  
nitent to open it; and through this Place  
he put his Head, or made her put hers,  
to

to kiss her, and sometimes to give her the Discipline. Oh! most abominable and wicked Wretch.

To how many Criminal Libertis has that has Parlour been Witness? Nay he carried the Laws of Love to such a length, that sometimes he converted the Opening of the Gates between the Body of the Church and the Chancel to the same Use, though dedicated to one so very holy. O abominable!

That Parlour had so many Charms for Father Girard, that he went from Toulon twice or thrice a Week, and spent whole Days with her there alone. One day when he dined there with her, the *Touriere* or Maid that looks after the Turning-Box at the Grate, having set his Table at some Distance from the Grate, *What, says he angrily, have you a mind to part me and my dear Girl?* and taking the Table himself, he placed it close to the Grate; and that day before they had dined, he was surprized holding and squeezing his Votary's Hand in his. Thus you see the Reason why he would not suffer the Table to stand so far from the Grate. And another time, when Father Girard came just after *Vespers* was begun, and asked for Mademoiselle Cadiere, the *Abbess* not thinking it proper that she should go from *Vespers* to see him in the Parlour, he shew'd his Resentment to the *Abbess* by his Cold Airs,  
C. &.

During

During the Stay of this young Lady in the Convent of Ollioules, she had frequent Extasies and Trances, and so many other Accidents out of the ordinary Course of Nature, that at Toulon, and all the Neighbourhood, she went by the Name of the Saint of Ollioules.

Nevertheless to get rid of her, Father Girard resolved to send her to the Cartusians of Premole, or of Salette, near Lyons. In order whereunto, he had often laid in the Convent of Ollioules, that she had edified enough there; and that she must go and edify somewhere else. Possibly his Ambition had by this time got the better of his Love. In short, had she died then, he would have had the Glory of making a Saint, without any Loss on his part.

But the Bishop of Toulon was fired at the News, and exclaimed against Father Girard, for offering to transport a Sprig of Sanctity which grew up in his Diocese, and consequently of Right belong'd to him. He did Mademoiselle Cadiere the Honour to write her a Letter, wherein he forbid her not only to go where Father Girard was for sending her, but even to confess to him any more; and ordered her to go home to her Mother's.

A few Days after he borrow'd a Phæton, and sent his Chaplain the Abbot Camerle and Father Cadiere to Ollioules with it, to take her away, and bring her to Monsieur

Pangue's

*Panque's Bastide* (Country-House) a little way from *Toulon*.

As soon as Father *Girard* heard what had pass'd, and of the Bishop of *Toulon*'s Disposition in that respect, before the unfortunate *Cadiere* quitted the *Monastery*, being fearful that if ever the Letters he had written to her should appear, they would unravel all that Mystery of Love and Inquiry which had been carry'd on between him and his Penitent, he resolved to get them from her; and for this purpose he sent his true and trusty Friend *la Gravier*, who was another of his Penitents, to *Ollioules*, to manage that Affair. This Lady no sooner made her Errand known to *Mademoiselle Cadiere*, but she unlocked her Trunk, and simply gave her not only Father *Girard*'s Letters to her, but also the Copies of her own to him: But as Providence would have it, the Jesuite's Letter of the 22d of *July* happened not to be in the Trunk.

From this time Father *Girard* affected to give out, that he had refused to be *Mademoiselle Cadiere*'s Confessor any longer, because he found her to be a Cheat and Impostor.

But to prove the contrary, and that it was *Mademoiselle Cadiere* that threw him off to his great Concern, we need only insert here the Substance of his Letter of the 15th of *September* 1730, written to that Lady two days before she left the Convent, wherein he bids the last Adieu to his Directions.

*Yesterday*

Yester day in the Evening upon my Return, they de-  
 liver'd me your last Letter, which had nothing in  
 it but an Invitation to Ollioules. What was most  
 particular in it, or at least appeared so to me, my dear  
 Girl, was the Article of a Confessor, upon the Necessity  
 of which you insist more than once. I have considered  
 of it; and as on the one Hand your Demand is just and  
 reasonable, because I am not at leisure to go regularly and  
 hear you in the Country whither you are going, and on  
 the other hand it is to be feared that two Confessors  
 would binder one another, and torment you, by throwing  
 you into vast Uncertainties, if they should see Occasion,  
 as very probably they might, to give you different Advice,  
 and thus in short it might be necessary for one or the  
 other to retire: After having consulted my good God, I  
 have taken the Resolution, as it seemed to me most proper,  
 to give place, and without Noise to leave the Field open  
 to any one you shall choose, if you have not already chosen.  
 I shall say nothing in relation to this Change, to any Per-  
 son whatsoever that shall mention it to me, but that I  
 had not Time to go and confess you regularly in the Ba-  
 stide; and you may stick by the same Reason yourself.  
 This need not binder, but if at any time you should  
 think my Advice useful or necessary, you may with all  
 Freedom apply to me; for I am still disposed, on my  
 part, to render you all the small Services that lie in my  
 Power. Much less shall it binder me from continuing  
 my Prayers to God to pour down upon you the Choicest  
 of his Blessings, and to give you Grace to accomplish all  
 his Designs with Fidelity and Constancy. I hope that  
 in better Hands you will proceed with greater Safety  
 and Speed; and that if I have committed any Faults  
 with regard to you, you will nevertheless remember that  
 I had some good Will to assist you; and that that Thought  
 will engage you, on your part, to put up Prayers to our  
 good God in my behalf. I return you two Books which  
 belong to you, and which I recovered out of Strange  
 Hands

*Hands where you had left them. I am, and always shall be entirely yours in the Sacred Heart of Jesus Christ.*

GIRARD *Jesuite.*

The Bishop of *Toulon* having thus taken Mademoiselle *Cadiere* out of the Hands of Father *Girard*, he put her under the Direction of Father *Nicholas*, who was just made Prior of the Convent of Barefooted Carmelites at *Toulon*, and said to him, *I charge you with the Direction of the Saint of Ollioules*. And Father *Girard* having persuaded her, that there was no Harm in what had passed between them, she did not only mention it to her new Director, but was sometimes observed to be in perfect Raptures for that *Jesuite*, and attempted two or three times to get out at Midnight, to go to him at *Toulon*: This soon convinced the Carmelite, there must something more than Ordinary have passed between them, and that she was tied to her old Confessor by some secret Charm.

Upon this, the new Director sounds her Conscience; to whom she ingenuously confessed all the Facts we have hitherto related, and a great many more: So that he saw with Astonishment, that what they had hitherto looked upon as a Prodigy of Grace, was nothing but Illusion and the Subtlety of the Serpent; and in short, that all that was real in it, was a Complication of the most horri-

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ble Crimes on the part of Father *Girard*, that a Man could possibly commit.

The Bishop, who had for some time look'd upon Mademoiselle *Cadiere* as a Saint, went to the *Bastide* to see her; and having particularly examined her himself, he was amazed to hear from her own Mouth the Scene of Iniquity acted by her former Confessor.

Then, fired with a just and holy Indignation, he said, *That he would drive that ravenous Wolf out of his Fold:* But the unfortunate *Cadiere*, all in Tears, threw herself at his Feet, and earnestly intreated him not to make a Blaze, which must necessarily disgrace her, and cover her with Shame. One of Mademoiselle *Cadiere*'s Brother's who was a *Dominican*, was present, and asked the same Favour for the Honour of the Family; and that charitable Prelate thereupon gave them his Word, that it should all be buried in Oblivion, and no more said of it.

He not only exercised her himself upon the Account of her Fits, but charged the Prior to go on to exercise and direct not only her, but several other of Father *Girard*'s Penitents.

To these Exorcisms and her general Confession made to the Prior of the *Carmalites*, Mademoiselle *Cadiere* owes her Deliverance from all her *Fits*, *Trances*, and other *Diabolical Illusions*; and even from the *Stigmata*, which healed from that time, though they have

have left sufficient Scars behind them, both in her Side and Hands.

Mean while, Father *Sabatier* the Jesuite, who for a thousand Reasons (and his having been Mademoiselle *Cadiere*'s Confessor was none of the least perhaps) ought to have been the last Man in contributing to raise this Mystery of Iniquity out of its Grave of Oblivion, persuaded the Bishop to make it publick,

In vain did all the People of Figure and Fortune in *Toulon* apply to that Prelate to dissuade him from it ; Father *Sabatier* carry'd his Point ; and by his Persuasion, the Bishop of *Toulon*, upon the 10th of November 1730, began by interdicting Father *Cadiere* and the *Prior* of the *Carmelites* ; and on the 18th of the same Month, in the Morning, he sent his Official, his Promoter, and Register, assisted by two Parish Priests, to Mademoiselle *Cadiere*, to interrogate her in a Judicial manner, as to what had passed between her and Father *Girard*.

Mademoiselle *Cadiere* was, no doubt, surprized at such a solemn Visit. The Official told her the Occasion of it ; and she at first refused to answer ; but at last, forced by the Religion of her Oath, she generously prefer'd the Interest of Religion and the Publick to that of her Honour and Repose, and by her Answers laid open all that Scene of Iniquity, which till then she had concealed with so much Industry ; and not being

prepared for such an Attack, she in her Answers related all the Facts higgledy piggle-dy, without any Order of Dates or Method; which at once proves both her Surprize and her Ingenuity.

There are some Facts, which the Official, who has all along betray'd the utmost Partiality, had not recited truly, but has altered in some respects. We need not enter into a Detail of them, because they are not the Ground of our Argument; but we now leave to judge, whether this is (as they give out) a Plot of Defamation against Father *Girard*, since Mademoiselle *Cadiere* did not voluntarily disclose her Shame, but was forced to it by the Authority of Justice, and the Obligation of her Oath.

The Plaintiff finding how much she was dishonoured thereby, thought it was now too late to mince the Matter; and that since she had lost her good Name, she ought in Justice to Sue for Vengeance of the Crimes her Confessor had committed upon her: And therefore she went the same day to the Lieutenant Criminal of the See of *Toulon*, and made the following Deposition thereof, *viz.* as to her resigning herself up to Father *Girard* as a Penitent, upon her leaving Messire *d'Oullonne*; that in his frequent Visits, his often telling her, *That his good God had great Designs upon her, and that she ought to resign herself up to him*, *That when he first attempted to seduce her to criminal Concern, she* made

made several denials, which he oppos'd, and laid the Necessity of her complying open to her by several Religious Arguments; adding, often times, *That his good God would have it so; and if she expected Salvation, it must be by fulfilling his Desires;* and at several other Times telling her, there could be no harm in their Amours, for what he transacted with her, *was pure Love and Respect for the care of her Soul;* and would repeat often, *Let us Love in the sacred Heart of Jesus;* and several other sacralligious Expressions he made use of to seduce this fair Penitent to a compliance of the criminal Liberties that had pass'd between them.

As to her Disposition of Inchantment, it was thus; that he had often Times told her she would have frequent Visions; and that he several Times made her put her Mouth close to his, when he would blow in it, upon which she found some Emotion and Extacies not very common to her; and when at any Time she inform'd him, he would reply, *Why, it was the Work of his good God;* and he, as his Minister and Servant, *was directed so to do.*

This fair Penitent, and Plaintiff, farther depos'd, that when he found she knew how he had impos'd upon her, and that she was resolved to sue for Vengeance for the enormous Crimes he had committed upon her, he had stubborn'd several Witnesses to swear

it was only a Plot of Defamation against him.

These were the Depositions made by Mademoiselle Cadiere, and how they will be supported, I at present don't know, but am very well informed, by a Correspondance at *Aix in Province*, where this Affair is under Examination, that some of the above Depositions had been allow'd good against Father *Girard*; However, more of that hereafter in the Letter lately publish'd in *France*, suppos'd to be wrote by one of Mademoiselle Cadiere's Advocates.

And now I shall here insert the Arguments of Monsieur *Chaudon*, Advocate at the *Parliament of Aix in Province*, for Mademoiselle Cadiere; which in my Opinion, if a Proof is but made of the several Accusations therein laid to the Charge of Father *Girard*; it is to be hoped he will soon meet the Deserts of such Sacrilege.



The



The ARGUMENTS of Monsieur  
Chaudon, Advocate for Ma-  
demoiselle CADIERE, to the  
August Parliament of Aix  
in Province, against the Je-  
suite Father John Baptist  
GIRARD.

‘ I AM first to inform you, that I am  
Advocate for the Unfortunate Plain-  
tiff in this Cause, *Mary Katherine Ca-  
diere.*’

And here he made mention of all the  
Facts before related, and of Mademoiselle  
Cadiere’s Depositions, which is needless to  
be repeated here, we shall accordingly pro-  
ceed to the judicious Harangue he made at  
the Conclusion of his Discourse.

‘ Thus you see (*says he*) the Crimes of  
the Defendant, and the Innocence of the  
Plaintiff, described in such a manner, that  
it is impossible to mistake.

‘ It

' It is Time that the former should enter into that State of Shame and Confusion, which is the first Punishment of the Guilty ; that the latter should be delivered from it, and recover her Liberty ; and that this Process, which has been carry'd on by the Officers of the Ecclesiastical Court, only to the Screening of Vice, and the Oppression of Innocence, should be annulled, with all its Appurtenances.  
 ' This *August Parliament of Aix in Provence*, has always been the Terror of the Wicked, and the Refuge of the oppressed Innocent ; and is it possible, that the Interest of the Jesuites, and the Violence of their Solicitations, should alter a just Disposition ? Is it possible that they should refuse their Protection to an innocent young Lady so well known, and so deserving of it, for the Troubles she has endured, and the Justice and Importance of the Cause she maintains ? It is the Interest of Religion and of the Publick, that she has preferred to her own Honour.

' If the Defendant's Crimes go unpunished, what will become of Religion ? What will become of the Sacraments ? What will become of the Publick ? The Sacraments will hereafter be profaned by Corrupt Confessors with Impunity : Those Fountains of Grace and Salvation will in such Hands become Fountains of Sin and Damnation ; and that Ministry of Purity.

‘ a Ministry of Iniquity: They will lay Baits for the Innocent; and when our Wives and Daughters apply to them upon the Faith of Religion, instead of conducting them in the Paths of Virtue, they will debauch them, and lead them into all manner of Vice.

‘ The Court knows all the Consequences of this Affair, and how readily it deserves their Attention. Their Justice is concern'd to secure the Interest of Religion and the Publick, and to appease the whole Universe, whose Eyes are upon this Event; and Fame has already spread her Wings, to carry the Glory and the Justice of their Judgments to all the Ends of the World. And therefore it is hoped that a just Sentence will speedily be pass'd upon the Sacraligious Father, according to his demerits, which is the hearty Prayer of all true Christians.



**A LETTER to the Lady Ab:  
bess of the Convent of St.  
Clare, at Ollioules.**

*Aix in Province, Oct. 7. 1731.*

*Madam,*

**O**N the 2d and 3d Instant Mademoiselle *Mary Katherine Cadire*, and Father *John Baptist Girard* underwent each another Examination before the Magistrates in the Parliament assembled here. It was the 27th of last Month, when the said Parliament began to read the Papers, and the Process of Miss *Cadiere* against the said Jesuite Father, and that the next Day afterwards, that unfortunate young Lady presented a Petition, praying to be Confronted with that Jesuite; which was oppos'd by the Advocates for Father *Girard*, but upon its being put to the Vote in the Parliament out of 24 Members, 22 were for complying with the fair Plaintiffs desire, and accordingly the 4th Instant they were Confronted together. Madam *Cadiere* was observed not to

to deviate in the least from her former Depositions and Acknowledgements; and her Answers to all Questions ask'd her were look'd upon very Pertinent and Satisfactory; which seem'd to Favour the Decision of the Cause on her Side; on the contrary of all this, with respect to Father *Girard*; when he was examin'd the 2d by the first President for two Hours, he made several very trifling Evasions to some Questions asked him, and contradicted himself in others; (which is looked upon by a great many People to be sure Token of his Guilt) that the Judges upon the Report to them, order'd him to be brought before the whole Assembly, where they interrogated him a little themselves; particularly with Relation to Miss *Cadiere's* Daily Communion, whilst he doubted of her Sanctity, his Answer to which Question was very Evasive and not Satisfactory.

This gave Monsieur *Chaudon*, Advocate for Mademoiselle *Cadiere* great hopes of carrying the Cause, whereupon he made a Motion that Father *Girard* might be asked, Why he wrote a pressing Letter to his Penitent dated the 22d of September, when he had found out her double Dealings before; This was seconded by the President *de Rognon* who desir'd the first President to ask him that Question which was done accordingly, and the Answer made by the Jesuite Father was, *That he knew nothing of the*

Letter said to be Wrote in September, and that his Name was Forg'd, in order to fix this Defamation upon him ; but this availed little his Hand, being too well known.

Madam, as to the Questions and Replies made by Father *Girard*, when they were confront'd in the Parliament, which are very particular, and as I have them all from one of the Counsellors, I shall relate them to you in their proper Places ; but must first inform you of an excellent Observation made by a Counsellor on the Behalf of Mademoiselle *Cadiere* ; it was this : That the several Letters that were produced and said to be wrote by Mademoiselle *Cadiere* to Father *Girard*, did not appear to have been ever sealed, and that the others produced that were sent to Mademoiselle were torn in several Places, where the Wax or Wafer had been put in them, which was look'd upon, that those produc'd in the Behalf of Father *Girard* were forg'd.

And now I shall proceed to the Questions and Replies when they were confronted

First then Mademoiselle *Cadiere* ask'd him whether at the Time when she was in the Parlour, on the Month of Sept. 1729, and which was the first beginning of the *Criminal Liberties* he had taken with her, she did not resist his Desires, and whether at that Time he did not make use of several Religious Disputes to obtain his vile and incestuous Intentions. To which Father *Girard* said

said No ; but that she had endeavoured all this purely to defame his Character ; and for rendring that Religion (of which she herself was a Member, tho' an unworthy one, and he a Minister) obnoxious.

In this Reply the Confessor was seconded by his Advocate, who brought indeed several Circumstantial Arguments to corroborate what he said. But Mademoiselle *Cadiere's* Advocate, Monsieur *Chaudon*, desir'd a Question or two might be ask'd the Confessor before they enter'd into his Answers.

Then was it mention'd, why of all Things he should make use of a sacramental Prayer which he ordered his Penitent to repeat after him ; and why he said to her even when she declared to him her Doubts and Uneasinesses, *that his good God would have it so* ; and that when she ask'd him the Cause of some Emotions and Extasies that were not common to her before she was acquainted with him, he should tell her *they were the Works of his good God*.

All these Things were intirely deny'd by Father *Girard*, who pretended a great deal of Innocence of the Charge, but could not give such satisfactory Answers and Proofs, as I think ought to have been requir'd. However, they were about two Hours in close Examination ; and after several other Questions to the Confessor, with Relation

to

to Things you are better acquainted with than I, and which for common Decency I shall forbear mentioning, they were taken away to their several Confinements.

Madam, several Jesuits who are mightily prejudiced against Mademoiselle *Cadiere*, and who espouse the Cause of the Jesuite Father, have caused to be printed and dispersed several Pamphlets on the Part of their Brother; besides, they affect to give out that the *Parliament of Aix*, are sufficiently convinced of the Integrity and good Intentions of Father *Girard*, at the same Time, that they think the whole Charge brought by Mademoiselle *Cadiere* are groundless.

To Morrow will perhaps put an End to this Affair, for the *Parliament of Aix* are then to meet, when 'tis expected they will pronounce a Sentence. If against the Jesuite Father *Girard*, for him to be burnt alive; if against Mademoiselle *Cadiere*, she to be hang'd.

As soon Madam, as it is made an End of, you may expect to be inform'd by the first Post, and in the Mean while I shall subscribe my self,

Madam,

Your most Obedient,

and humble Servant.

AUBIN, Proctor.

*Mademoiselle Cadiere's true  
Sentiments, written with her  
own Hand, and delivered  
to her (present) Confessor, to  
be made publick.*

**I**N the deplorable Condition to which I am reduced, Tears, the ordinary Resource of my Sex, afford me no Consolation. Crushed under the Weight of Injustice, I expect no Succour but from the Most High; and the more I see myself encompassed with Tribulation and Sorrow, the greater is my Confidence in the Power of the Almighty. He only is my Strength, my Hope, my Refuge, and my Deliverer.

Till now the Testimony of my Conscience supported me against the Malice of my Enemies. I did not know that Innocence could be prosecuted and almost oppress'd under the Wings of Justice; nor did I think its Sanctuary had left those any thing to fear, who had a Right to fly to it. But alas; how little was I acquainted with the Wickedness of the Heart of Man; The last Conclusion of

the

the King's Counsel are to me a woful Proof of the Contrary ; and I now perceive how far Mens Malice may be carried. I should have died of Grief, if the five Judges had been of the same Opinion against me ; not that I am afraid of Death, with which my Enemies threaten me ; but because the Publick, those upright Judges, whose Suffrages are my only Comfort, might have believed that I was Guilty. Jealous of the Advantage of always deserving the Compassion of the whole World, I fear nothing of the Punishment but the Disgrace it might reflect upon me, if my Enemies could once persuade People I deserved it.

I know by what Motives such unjust Conclusions were made. It was to save a Criminal, and impose upon the Publick : I must once more, then, be a Victim to him, who has so many times sacrificed me to his Ambition, his Lust, and his Diabolical Spirit. It was necessary to prepare Peoples Minds for an *Arret* so little expected, and perhaps to intimidate me also by the Idea of a Catastrophe so frightful to my Sex, but yet incapable of giving my Tranquillity the least Disturbance.

Through how many Trials hast thou carried me, O my God ? Thou hast suffered me to be deluded by a false Prophet ; that were but a small thing : Thou hast permitted one of thy Creatures to be drawn into the Pit of Destruction ; and as soon as thy beneficent Hand

Hand has lifted her out of it, thou exposest her to new Dangers, and leavest her open to Persecutions enough to stagger the Firmness of a Saint. O God! suffer not her whom thou hast delivered from the Black Hands of the Egyptian, to want Strength to resist the last Assaults that are now preparing to be made upon her. Thou knowest my Religion; thou knowest that I acquiesce with every thing: But shew thy Strength in my Weakness. Let not thy Grace forsake me, therefore, in these Moments, wherein the Enemy of my Salvation is leagued with those of thy Gospel. And you that are of my Sex, a Sex oftentimes pious and devout, but always too credulous, have constantly in your Thoughts my sad Example, to pity my Fate, and avoid my Fall. Remember that the Lord said, *Woe be to those whom a perverse Guide shall conduct in the Ways of Salvation.* Take Care of those Directors, who have a Name, which a false Glory gives them, rather than any real Merit. They conceal the most hideous Crime under a fair Outside: They come to your Houses; where they insinuate themselves, and soon gain your Confidence, and then abuse your Simplicity.

Here we shall leave Mademoiselle Cadere's Sentiments, they being altogether Foreign to our present Purpose, but the Reason for our inserting what we have of it is

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purely to shew what an ingenious young Lady she is, and what Pity it is she should have been deluded by a Jesuitical Priest.

And now having given a particular Account of her whole Case, much more than can be inserted in any other Pamphlet, notwithstanding what may be said to the contrary, I shall conclude with the Judgment given by the 24 Judges on the 10th Instant. Which was for certain as follows, *viz.*

Twelve agreed that Father *Girard* was Guilty of the several Crimes contained in the Process against him at the Suit of *Madeleine Cadiere*, and 12 agreed that he was not Guilty; and the Laws of *France* allowing the Ballance on the Side of the Party accused, Father *Girard* was acquitted, and discharged immediately, as was *Madeleine Cadiere*. The Plaintiffs Cost was not allow'd her, but each stood to their own.

Thus was that famous Cause decided, to the great Joy of the Gentlemen of the Society of *Jesuites*, *Carmelites*, &c, and to the Grief of all true Christian People, whose Daughters may be debauched by those bacheliers of Religion, (if it be done under the Viel of a Mistical Devotion,) without their being any Relief at Law.

The Judges upon their Determination also acquitted the Carmelite Father, and ordered him to be discharged, which was accordingly

accordingly done, and he was sent back to his College, as was the Jesuit Father Girard.

Mademoiselle Cadiere is since gone to her Mother, in order to capitulate her Misfortunes, and the Injustice she received from the Judges at *Aix*.

F I N I S.



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society  
to the College, as well as the Latin & Greek  
Gymnasium  
Mathematical Classes in those hours of the day  
when the students are not engaged in their  
pursuits, and the professors are not in session.

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